● 797

[For information on the evangelistic and missionary activities of the Brotherhood of Zoë and other similar movements, see category 794.]

5:Hammond M-5 (1948-1950)1956
EH1 Greece EH1

the servant of the servants of God which drew from a gentle old monk of the Great Meteoron the question: "The Pope is very *fanatikos*, is he not?" It is no light task to break down so vast a barrier of prejudice, especially when suspicion of the Frankish unbelievers (*apistoi*) has been confirmed by generations of bitterly resented proselytism.

Amongst the theologians, needless to say, more enlightened notions now prevail. One may indeed rejoice at the spread of a truly irenical outlook within the last few years, fostered, on the one hand, by the discovery of the recognisably 'evangelical' and patristic tendencies so richly manifest in recent French theology; and, on the other, by the conduct of the small Catholic minority during the fiery trial of the occupation, when many clergy and laity showed that (contrary to popular belief), it was possible to be an ardent patriot as well as a Catholic. To the great mass of Greek Christians outside Athens and the islands of the Aegean, nevertheless, the Church of Rome is still essentially a foreign body: a Frankish mission dimly associated with all manner of mediaeval atrocities: 'the Pope' is held responsible not only for the expulsion of the monks of Daphni by the Frankish Dukes of Athens and the excesses of the crusaders, but also for the errors of the *methodistai*, the Christian Scientists and other western 'innovators'.

The persistence of Greek national sentiment throughout the centuries of Turkish rule has been justly described as one of the most remarkable phenomena of modern history. It is from this epoch that there springs that identification of Church and nation which, despite certain fairly obvious dangers, is still an incomparable source of strength to the Greek people. During the dark days of oppression every national aspiration was fostered and preserved by the Church. The Patriarch of Constantinople was not merely chief hierarch of the Greek Church but also the recognised head of the whole Greek community, and as such he stood between his people and their overlords. In thousands of rural communities the parish priest and the schoolmaster kept alive the traditions of Christian Hellas, and when the day of liberation dawned it was an Archbishop of Patras who raised the standard of revolt: the national martyr, the Patriarch Gregory V, who was hanged by the Turks from the gateway of the patriarchate.

Religion and patriotism are still inextricably mingled in Greece. Hellas, when all is said as to the spread of secularism and indifference, remains a Christian nation in a sense of which we in the west can have but little conception. It was a Christian nation that performed miracles

5:Hammond M-5 (1948-1950)1956
EH1 Greece EH1

369 Thus, despite a certain drift from the villages to the towns during the last few years, the average Greek is still a countryman. Even the Athenian, if one delves into his personal history, is generally found to have his roots in some mountain village of the Peloponnese or in one of the islands. The generality of the Greek bishops are charged with the pastoral care of a flock dispersed in village communities among the mountains; a single market town or *comopolis* forming the centre of the ecclesiastical as of the civil administration.

795
793

The Church of Greece, from the point of view of outward organisation, consists of sixty-seven dioceses: thirty-four belonging to Old Greece and the remainder to the territories annexed to the Greek kingdom after the Balkan wars of 1912-13 and the first world war. These latter dioceses, though formally subject to the jurisdiction of the Patriarch of Constantinople, are at present placed under that of the Holy Synod of the Hierarchy, which is presided over by the Archbishop of Athens and of all Greece. This body, which is made up of the metropolitans of the sixty-seven dioceses, assembles every three years and may be summoned on other occasions if need arise. Extraordinary business apart, however, the affairs of the Church are administered by the Holy Synod of the Church of Greece, which is composed of twelve bishops under the presidency of the Archbishop. All the bishops are called in turn to serve on this body, and during the greater part of their year as *synodikoi* (which normally recurs about once every five years), they reside in Athens, going home to their dioceses only during the heat of the summer and for the great festivals.

795
162

In Greece the one, holy, catholic and apostolic Church has not been replaced by 'the Churches'. According to the figures of the 1940 census, out of a total population of 7,344,860 persons, no less than 7,090,192 were Orthodox, while the non-Orthodox Christians amounted to a bare 51,851. This small minority consists of Roman Catholics and a few so-called 'evangelicals' who came to Greece in the early 'twenties from Asia Minor and owe their origin to the proselytising zeal of American missionaries. All of them are confined to the islands and to a few towns on the mainland: in the country districts a Dissenter would be a curiosity indeed.

[797]

[793] The Greek diocese is, by English standards, very small and sparsely populated; in some respects more akin to a rural deanery than to our overgrown dioceses. Its average population—if we leave on one side the

5:Hammond M-5 (1948-1950)1956
EH1 Greece EH1

welcome to his dominions the Emperor Manuel II Palaeologus with a following which included several Greek ecclesiastics, both bishops and priests.[1] These unwonted guests remained in London until the end of February following. The Greek services were celebrated daily, many English churchmen being present, and several contemporary accounts of the impression created by these unfamiliar rites have been preserved. More than one chronicler notes with surprise that laymen as well as clerks took an active part in the services which, to quote Adam of Usk, "were joined in as well by soldiers as by priests; for they chanted them without distinction in their native tongue".

One last word in connexion with the liturgy of the laity. A contemporary of King Henry IV relates that the Emperor's chaplains were catechised by certain English churchmen who had been present at the Greeks' services as to whether "the common people and the ignorant in their country did indeed understand the scriptures and the divine words which they recited together with the learned." Is the 'old school-Greek' whereof Covel and others speak, sufficiently understanded of the people?

Let us hear another voice from the fifteenth century: "The Grekis", says John Purvey, "wiche ben nobel men, han al this in ther owne langage. But yet adversaries of trewith seien, wane men rehersen that Grekis . . . han al in ther owne langage, the clerkis of hem speiken grammaticalliche and the puple understondith it not."

It should be remarked that the Orthodox Church has never opposed the translation of the scriptures or the liturgy into new tongues when such translation has been necessary for the furtherance of her missionary and pastoral work. On the contrary, the liturgy of St. John Chrysostom is probably celebrated in more languages than any other of the historic rites of Christendom. I have myself been present at celebrations at which old Slavonic, Greek, English, French and Arabic have all been used during the course of the liturgy, and W. J. Birkbeck mentions a committee he encountered at St. Petersburg in 1889 which was engaged in translating the liturgy for a small tribe in the north-east of Siberia, numbering less than 5,000 souls and whose language contained scarcely

[1] The story of this Byzantine Emperor's fruitless expedition to the west in quest of military aid against the Turk, and of his sojourn in Paris and London—one of the most diverting episodes in fifteenth-century history—is related in some detail in Schlumberger's *Byzance et Croisades* (Paris, 1927), pp. 87-147: "Un Empereur de Byzance à Paris et à Londres."

5:Hammond M-5 (1948-1950)1956
EH1 Greece EH1

more than 200 words in all. Amongst the second and third generations of Orthodox *emigrés* in America to-day English is being widely used as a liturgical language.

This being so, it is reasonable to presume that where an ancient liturgical language is retained (as in Greece, for example) it is still tolerably intelligible to the ordinary people. It may indeed be questioned whether, except for brief epochs of the Church's history, her common prayer has ever been cast in a language wholly familiar to the unlearned. This is not the place to embark upon a description of the present condition of the Greek language: the subject is peculiarly complex and, in certain of its aspects, highly controversial. Suffice it to say that the *katharevousa*, or 'purified' language, which is still, despite many violent assaults, the normal medium of literary expression, differs comparatively little from the formal Greek of the Byzantine writers. The leading articles of a newspaper such as *Kathimerini* (the Greek equivalent of *The Times*) can be read with fair comprehension by an average classical scholar. The *demotiki*, or popular language, on the other hand, has undergone a far greater transformation since the days when the liturgies were composed, so that a comparison of the two forms of Greek will reveal very wide differences both in grammar and vocabulary.

Both *katharevousa* and *demotiki* are current to-day, and an educated Greek will be familiar with either. A Greek bishop, for example, will normally use, within the privacy of his own metropolis and in everyday conversation with his people, a Greek which he would never dream of employing when writing to a fellow *despotes* or to the Holy Synod. Amongst the ordinary people, however, at any rate since the popular language ousted the *katharevousa* from the primary schools, the latter is never used; the average shepherd or grocer would be hard put to it to compose a letter in the sort of Greek that may be heard in the lecture rooms of the national university.

This does not mean, however, that the Greek of the liturgies is more or less incomprehensible to the common people. Far from it. It is often quite startling to find how much of the Psalter, the New Testament and the Church's prayers the Greek peasant has made his own. The fact is that in the ordinary Greek village the children spend so much time in church from earliest infancy onwards that they inevitably become familiar with the language that is used there. By the time they grow up they will commonly know much of the liturgy and the scriptures almost by heart. If anyone should doubt this let him

5:Hammond M-5 (1948-1950)1956
EH1 Greece EH1

XI

THE FIRST STIRRINGS OF REVIVAL

600

> The people have indeed a lively sense of religion in their hearts, but because they have neither guides nor preachers, nor pastors to lead them to the saving and life-giving truth, they are sleeping the sleep of apathy and spiritual death.
>
> Letter of FATHER EUSEBIUS MATTHOPOULOS, dated 1879

> We live in an Age that hath more need of good examples than precepts.
>
> GEORGE HERBERT

794
797

I HAVE dwelt at some length upon the recent history of a single Macedonian diocese, for the *eparchia* of Grevena was as it were a microcosm of the Greek Church as a whole; the essential features of its history during the previous decade were writ large from the Peloponnese to the northern frontiers of the kingdom. It was not only amongst the overcrowded refugee *kalyvai* of Grevena that there sprang up within these last few years a flowering of evangelical Christianity such as tempted one to prophesy that the day might not be far distant when the Church of Greece—poor and naked though she were in the world's eyes—would again become a lamp whose bright beams would extend to every corner of Christendom.

This widespread kindling of the smouldering embers of the Church's life shone out the more brightly by reason of the unrelieved blackness of its setting. We must not on this account forget the all-important, though less spectacular, work of preparation that had been going on for a century and more. The remarkable developments of the last few years would have been unthinkable were it not for the devoted labours of all those who had worked and prayed for the quickening of this ancient Church during the course of three or four generations.

795
797

We do not lack abundant testimony to the wretched condition of the Church of Greece during the first half of the nineteenth century.

5:Hammond M-5 (1948-1950)1956
EH1 Greece EH1

THE WATERS OF MARAH

795 797 Though the traditions which enshrine the saving truths of the Gospel had been handed down from generation to generation throughout the centuries of Turkish dominion, the life of the Church was nevertheless gravely threatened by corruption and decay. The ministry of the word had fallen into almost complete neglect even in Athens, while in the country districts sermons were all but unknown. The ordinary people were for the most part "ill instructed, or rather not taught at all, sermons and catechising rare amongst them, Masses and Divine Service hudled and run over in a cursory and negligent manner . . ."

793 797 The higher clergy, with few exceptions, paid but scanty heed to their pastoral responsibilities. By the eighteen-forties (owing to the long delay in the recognition of the autocephalous status of the Church of Greece by the Oecumenical Patriarch) the number of the bishops had declined until only four remained, and those well advanced in years. As to the parish clergy, one may read accounts of their ignorance that differ but little from those which Covel had set down 200 years earlier: "Most priests have no books by them, but only their Church Offices; and . . . all their Study is only to get them by Heart, which takes up so much of their time as they cannot attend to read or Study other learned books if they had them. . . . Their ordinary prayers and liturgies, like Parrots they commonly mumble and hurry over by heart, and use them very imperfectly, with strange variety and confusion."

[792] As for the monasteries, though there remained many holy monks and learned even in the darkest days, all too many of the *kalogeroi* were worldly and ignorant; jealous of their privileges, content with a merely formal discharge of the duties belonging to their state; drowsing in sunny galleries, cultivating their vegetables and their pleasant vineyards.

794 797 It is against such a background that we have to view the labours of that little company of priests and laymen who laid the foundations of what, in our own time, has become a nation-wide movement. The initiative in the growing revival of evangelistic and missionary activity that has characterised the last 100 years of the history of the Greek Church has come, not from the hierarchy—though many bishops have been whole-hearted supporters of the new movements—but from individual churchmen: lay theologians, monks and clergy. It is only [793] very recently that an official 'Home Mission' has come into being, with the foundation of the *Apostoliki Diakonia* of the Church of Greece (not to be confounded with a far older movement of the same name which still flourishes in Salonica and the northern dioceses).

5:Hammond M-5 (1948-1950)1956
EH1 Greece EH1

THE FIRST STIRRINGS OF REVIVAL

797
175

The history of the revival begins in 1839 and for a generation centres upon the convent of Megaspelaion in the valley of Kalavryta: the greatest monastery of Old Greece. The initial impulse, however, came from elsewhere. In that year there arrived at Patras a certain Cosmas Phlamiatos: a layman who had been banished from the Ionian Protectorate on account of his reckless denunciations of Masonic propaganda. He began to travel about the Peloponnese, preaching in the towns and villages and rekindling the fires that had burned low for generations past. Before long a hermit from the vicinity of Kalavryta, Christophoros Panaghiotopoulos by name, was inspired by the example of this lay theologian to abandon his cell and to devote himself to similar apostolic labours. The biographer of Father Eusebius Matthopoulos justly observes of this hermit-evangelist that "throughout the Peloponnese tradition has preserved, even to the present day, the memory of the celebrated and most profitable activity of this unlettered but zealous missionary".

But the times were evil and neither of these two itinerant evangelists was able to resist the temptation to denounce the established régime. Their activities came to an abrupt termination: Phlamiatos died in prison in 1850 (after a renewed attack on the Masons) and the former hermit disappeared into exile, never to return. In the meantime, however, Phlamiatos had gained a further disciple in the person of a monk of Megaspelaion named Ignatius Lambropoulos, who now became the leader of the movement.

Father Ignatius, who was born in a village near Megalopolis in 1814, entered the famous monastery (then inhabited by some 200 monks) while scarcely more than a boy. He was ordained deacon at the age of twenty-five, and then priest. In 1842 he met Phlamiatos at Aigion and was greatly moved by the ardour and enthusiasm of the lay evangelist. For the next seven years Ignatius Lambropoulos laboured incessantly throughout the whole length and breadth of the Peloponnese, preaching and confessing the people. Like Phlamiatos, he also exercised a most fruitful ministry through the medium of correspondence (it is related of the lay theologian that it was his custom to divide the night into three equal portions: one for rest, one for prayer, and one for writing the hundreds of letters by means of which he kept in touch with those whom he had encountered during the course of his missionary journeys).

Unlike his fellow-evangelists, Father Ignatius never succumbed to

5:Hammond M-5 (1948-1950)1956
EH1 Greece EH1

797 175 the temptation to mingle the pure milk of the Gospel with denunciation of current abuses; but, in spite of his restraint, he was imprisoned for several months at the time of Phlamiatos' arrest and was afterwards confined to his monastery. He remained at Megaspelaion for twelve years, and, despite the curtailment of his missionary journeys, continued to exercise a most effectual ministry through correspondence; while, as the fame of his holiness and wisdom went abroad, there came to the monastery a constant stream of visitors. Father Ignatius continued to preach and to hear confessions, and at last, when H.M.S. *Scylla* had borne away to Venice the unfortunate Otho and his consort, he was free once more to resume his itinerant work. The story of the last seven years of his life is a record of strenuous missionary activity amongst the towns and villages of the Peloponnese. His work received the blessing of the hierarchy, and he gathered about him a little group of disciples which included both clergy and laymen, prominent amongst them the deacon Hierotheos Metropoulos, uncle of Eusebius Matthopoulos, himself a monk of Megaspelaion and a future Archbishop of Patras. In 1866 Father Ignatius declined the offer of the bishopric of Triphylia on the plea of ill-health, and three years later he died.

The life of this zealous monk had already exercised a most potent influence throughout the Peloponnese, and through the little company of disciples that gathered about him at Megaspelaion his labours were destined to bear fruit over a far wider field than that covered by his own missionary journeys. Until the advent of Cosmas Phlamiatos there had been but little preaching in the towns and villages of Old Greece, and the labours of this lay theologian had inaugurated a new era of missionary activity.

797 794 175 The pattern of the first phase of the revival—from the arrival in the Peloponnese of Phlamiatos down to the death of Father Ignatius—bears a curious resemblance to that of the period which ensues, and which culminates in the foundation of the Brotherhood of Theologians, Zöe. Again the original stimulus is provided by a layman whose effective ministry is terminated by a clash with authority, and again a monk of Megaspelaion is left to build upon another's foundation and to consolidate his work.

*

In 1866, three years before the death of Ignatius Lambropoulos,

5:Hammond M-5 (1948-1950)1956
EH1 Greece EH1

there came to Athens a certain Apostolos Makrakes, a lay philosopher from the Cyclades, who had studied in Constantinople and in Paris, and had already won a considerable renown through his writings against the Franks and on the true nature of the Church. Makrakes electrified the Athenians by his preaching in Omonoia Square and other public places in the city. To all who heard this Christian philosopher it was evident that a new spirit was abroad in Greece. Shortly before the death of Father Ignatius, Makrakes visited Megaspelaion and there encountered a young monk from Melissopetra named Eusebius Matthopoulos. This meeting marks the beginning of a long association between the two men which, clouded though it was by the eccentricities of the layman's later years, was to prove of incalculable importance for the Greek Church.

Father Eusebius (who, with Apostolos Makrakes, dominates the history of the revival of missionary activity for the next half-century and more) seems to have been set apart for the monastic life almost from his cradle. Despite recurrent bouts of fever (which left him with a thorn in his flesh for the remainder of a long life of strenuous activity), his uncle, Hierotheos Metropoulos, secured his admission to his own convent at the age of fourteen, and during the next few years he became the closest and most ardent disciple of Father Ignatius. It was he who took up the mantle of the great preacher and confessor at the latter's death.

Early in the 'seventies we find Eusebius Matthopoulos (now a deacon) studying the holy scriptures and the ancient philosophers and divines in the Athens schools, and already launched upon his long and most fruitful ministry as a *hierokeryx*. The year 1876 is memorable for two events: the ordination of Father Eusebius to the priesthood, and the foundation of the School of the Logos.

Hitherto the missionary revival inaugurated by the preaching of Phlamiatos had been quite unorganised. Though the monastery of Megaspelaion had afforded a base for the labours of Ignatius Lambropoulos and his fellow workers, there had been no question of any formal association or 'movement'. These itinerant preachers and confessors had but restored and extended that "pious and laudable institution" (so Dr. Covel) whereby certain monkish theologians—"Grave and Reverend Persons that had been bred up in their Monasteries to a strict and mortified life"—would be appointed by the bishops "to go to their respective Cities and Towns . . . to advise, direct and assist all

5:Hammond M-5 (1948-1950)1956
EH1 Greece EH1

THE WATERS OF MARAH

good People . . . for the encouraging and encreasing of their Devotion, and for the better management of their Lives and Conversations". The foundation of the School of the Logos constitutes an important landmark; it inaugurates the era of the voluntary movements and establishes the essential features of a pattern of missionary activity which has held the field until our own day, and from which the foundation of an official Home Mission marks the first radical departure.

In September, 1876, Makrakes and his associates founded the School of the Logos which combined the functions of a private *gymnasium* with those of an evening school for adults. Father Eusebius (who had been ordained priest a month before) was appointed chaplain and *pneumatikos* of this remarkable institution—he also made himself responsible for the cleaning of the school (especially, it is related, "of its vilest places", *τῶν εὐτελεστέρων τόπων αὐτῆς*: a phrase charged with sinister meaning for anyone acquainted with the lamentable decline in the standards of Hellenic plumbing since the far-off days when King Minos flourished in his Cretan palace!) The outstanding qualities of this young priest were quickly discerned by those about him, and not a few who were many years his senior in age and experience came to rely upon him as counsellor and spiritual father. It was during this period that Father Eusebius began his experiments with the small groups (*omades*) which were to become so important a feature of the brotherhood which he founded some thirty years later.

But the School of the Logos was not destined to enjoy a long career. Scarcely two years had elapsed from its foundation when Makrakes and his associates became involved in a violent controversy with the authorities, which brought their educational and spiritual work in Athens to an abrupt conclusion and scattered the leaders of the movement to remote islands and monasteries. In 1875, as the result of a scandalous transaction involving payments to certain ministers of the State, three men succeeded in obtaining the vacant bishoprics of Patras, Messenia and Kephallenia. The facts became widely known and public opinion was deeply aroused. Makrakes and certain of his fellow-workers published fiery articles denouncing this flagrant violation of the holy canons. A trial ensued; the guilty ministers were imprisoned and fined, while the three simoniacal bishops were committed to the Holy Synod, which should then, according to the canons, have proceeded to a sentence of deposition.

The Synod, however, declined to take this step. Makrakes thereupon

5:Hammond M-5 (1948-1950)1956
EH1 Greece EH1

extended his attacks from the simoniacal bishops themselves to those whom he now accused of being their accomplices—the members of the Holy Synod and the Archbishop of Athens. A bitter controversy ensued. Makrakes (whose language had never been characterised by moderation) threw discretion to the winds and attacked the bishops, the prime minister, the government and the theological faculty of the university without discrimination and in the most violent terms. The Metropolitan of Athens and of all Greece he denounced as "Simon Magus: *Archegos* of the hateful-to-God heresy and Metropolitan of evil courses!" The national university was no longer the *panepistemion*, the home of all the sciences, but the *panskotisterion*, the abode of universal darkness.

The clergy who were associated with Makrakes were more restrained in their denunciations of the hierarchy. They felt bound, nevertheless, to cease to commemorate their diocesan at the divine liturgy. The Synod retaliated by publishing unfounded charges of heresy and false teaching, and warned the faithful to have nothing to do with the theologians associated with the School of the Logos. The school itself was suppressed in the autumn of 1878, though Makrakes continued to publish his journal. In February, 1879, six of the 'Makrakist' clergy (including the archimandrites Hierotheos Metropoulos and Elias Vlachopoulos, as well as Father Eusebius) were brought before the Synod and tried on charges of heresy and *kakodoxia*. Despite the accused clergy's profession of orthodoxy and the absence of any shred of evidence in support of the charges, all were found guilty and sentenced to periods of exile, ranging from eight to ten years, in isolated monasteries dispersed amongst the islands of the Aegean and Ionian seas.

Father Eusebius was sent to the monastery of Palaiokastriotissa in Corfu—a small convent inhabited by ten monks, five hours' journey from the town of Kerkyra—where, cheerfully accepting this enforced interruption of his apostolic labours amongst the Athenians, he gave himself unreservedly to prayer and self-examination, and to the study of the scriptures. It was not long before the abbot of the monastery realised that the character of the exiled priest had been grossly misrepresented by the ecclesiastical authorities, and, with the consent of the local bishop, Father Eusebius began to preach in the villages of the diocese and to confess the people. Hierotheos Metropoulos was meanwhile turning his banishment to good account by reorganising the monastery of Longovardas in the isle of Paros, where his influence has endured to the present day.

5:Hammond M-5 (1948-1950)1956
EH1 Greece EH1

THE WATERS OF MARAH

793
797
175

The scandal occasioned by the simoniacal bishops had not been silenced by the banishment of the 'Makrakist' clergy. On the contrary, there was a widespread feeling that a grave injustice had been committed; petitions were organised, the subject was raised again and again in parliament, and at last, after three years, the exiles were recalled and the case of the guilty prelates reopened before the Holy Synod. Father Eusebius had so endeared himself to the people of Kerkyra that they refused to let him go immediately and he continued his work of spiritual regeneration amongst them for a year longer. In 1883 the Synod suspended the simoniacs for three years, and shortly afterwards the director of the Rizareion School, the then Bishop of Platamon, was charged with the re-examination of the case of the clergy formerly associated with the School of the Logos. He reported that the accusations of heresy and *kakodoxia* were utterly without foundation, the six priests and deacons admitted their fault in ceasing to commemorate their diocesan at the liturgy, and a formal reconciliation was effected.

797
175

Makrakes, however, refused to admit that the action of the Synod of 1879 constituted not a heresy (which might be held to justify separation from the local bishop) but a crime (ἔγκλημα) which certainly did not, and continued obstinately in schism. The story of the later years of this gifted but unbalanced man makes melancholy reading. In 1879 he had founded the 'Panhellenic Society of Constantine the Great' and announced the approaching overthrow of Constantinople and the end of the 'Kingdom of the Antichrist Mohamed'. From this time onward oracles and prophetic visions occupy a prominent place in his writings. The Apocalypse and the dreams of an eccentric lawyer from Patras (much given to threatening his unbelieving fellow-townsmen with earthquakes) are pressed into service for his shrill polemics.

Father Eusebius and the other clergy who had formerly collaborated with this Christian philosopher tried hard to convince him of the folly of his ways, but without avail, and in 1884 they regretfully dissociated themselves from their old teacher. Three years later Makrakes was abandoned by most of his remaining supporters, two of whom, Constantine Dialesmas and a lawyer named Michael Galanos (who was subsequently to exercise a memorable ministry as a lay preacher in one of the churches of Athens) were responsible for the foundation of the movement known as *Anaplasis* (Regeneration) which continued the work of Makrakes while renouncing the eccentric ways into which he himself had fallen. Makrakes lived till 1905 and, despite the violence

5:Hammond M-5 (1948-1950)1956
EH1 Greece EH1

797
175

of his attacks on those who had formerly been his associates, never wholly forfeited their love and affection. Father Eusebius and his fellow-workers were well aware how great was the debt that they and the whole Church owed to this unhappy man.

The ending of the controversy about the simoniacal bishops opened up a new field of activity for Father Eusebius and those associated with him. He was appointed *hierokeryx* first of Missolonghi and then of Attica (where his uncle, Hierotheos Metropoulos, collaborated with him for a time) and in 1895 the Holy Synod commissioned him to extend his field of activity to include the whole of Greece. From 1884 till 1906 Eusebius Matthopoulos gave himself wholly to the preaching of the Gospel and the ministry of the itinerant confessor, while, like his spiritual father Ignatius Lambropoulos, he shepherded and guided hundreds of Christians drawn from every walk of life by means of correspondence.

And what a ministry it was! For twenty-two years Eusebius Matthopoulos preached Christ crucified in every town of Greece: preached with a fervour and a simplicity that was wholly new. He spoke of the divine truths with the conviction of one who lived from day to day in their power. Never free from bodily ailments and often in acute pain, he gloried, like the apostle of the Gentiles, in his infirmities that the power of Christ might rest upon him.

As a confessor and spiritual father he was unsurpassed. He was one who (as Archbishop Chrysostom wrote of him) "had confronted sin in all its nakedness and virtue in its resplendent brightness, who had witnessed man's falling into evil and his resurrection, who had plumbed both the manifest motives of sin and also its hidden springs"; one who led countless men and women to God through the mystery of confession and, above all, through the potent example of a life which spoke of the beauty of holiness more eloquently than any sermon.

In 1893 Hierotheos Metropoulos was elected to the see of Patras and Eleia, and his brief but memorable episcopate has left an indelible mark upon the life of the church in those regions. The metropolis became a notable centre of spiritual energy and enlightenment. The Bishop, aided by his nephew and his old colleague, the Archimandrite Elias Vlachopoulos, and by a staff of zealous preachers and *pneumatikoi* —both priests and laymen—showed how potent could be the example of a true pastor and father in God. Father Eusebius was often at

5:Hammond M-5 (1948-1950)1956
EH1 Greece EH1

797
175 Patras during these years, and when his uncle died in 1902 there was a great and widespread desire that he should succeed him. On this occasion, however, as on every other, Father Eusebius declined all offers of ecclesiastical preferment. With the example of Hierotheos Metropoulos before his eyes he was in no danger of underestimating the influence that could be exercised by a bishop who was a saint in deed as well as in name; but he shrank from the heavy burden of administrative cares which would inevitably hinder the free exercise of that ministry of preaching and reconciliation to which God had called him.

794
797
175 After the death of Hierotheos Metropoulos, Father Eusebius spent a further five years in missionary journeys to every part of liberated Greece, and then, in 1907, came the foundation of the Brotherhood of Theologians, Zoë: a society organised on monastic lines which should, if God so willed, serve as a fit instrument for the continued regeneration of the Greek Church and for the extension of the work begun nearly seventy years before by Cosmas Phlamiatos and Ignatius Lambropoulos. A small house in an Athens suburb served as the headquarters of the new brotherhood; and here Father Eusebius gathered about him a little group of young theologians consisting of two priests and two laymen.

[204] In 1911 they commenced the publication of the journal *Zoë*, which was destined before long to extend the teaching of the movement to every diocese of the newly-liberated provinces of northern Greece.

From these modest beginnings there has sprung a movement which in the course of a little more than a generation has exercised a most powerful influence upon the life of the Greek Church. Through the preaching of the Zoë brothers and the many-sided activity of the movements which have grown up under their supervision, the religious life of many a town and village has been transformed beyond all recognition since the days when Apostolos Makrakes first preached in the public places of Athens, and the youthful Eusebius Matthopoulos pondered the writings of the ancient divines and swept the classrooms and corridors of the School of the Logos.

5:Hammond M-5 (1948-1950)1956
EH1 Greece EH1

object is to enable the laity to participate more fully and intelligently in the eucharistic action, through more frequent communion (Father Eusebius was himself in the habit of celebrating daily), and through a greater 'openness' in the manner of celebrating the holy mysteries. In Athens and Salonica many people now follow the services in the little manual of the Archimandrite Seraphim Papakostas—the popularity of which may be judged by the fact that it had reached its fifth edition by 1950. In general, where the new movements have exercised an effective influence, a high standard of liturgical propriety prevails, though it must be confessed that certain musical innovations of recent years have been unfortunate, to say the least.

*

All the movements of which I have been speaking have remained quite unofficial in character, though they have always carried out their work with the blessing of the ecclesiastical authorities and under the general supervision of the local bishop. There has of late, however, been a development of a rather different nature, so important as to demand brief consideration. This is what amounts to the refounding of a body known as the 'Apostolic Diaconate of the Church of Greece', which came into being as long ago as 1930. I do not propose to dwell upon its fortunes prior to its virtual reconstitution: suffice it to say that although great potentialities were latent in this organisation from the outset, its actual activity during the first fifteen years of its life was on a very small scale. It is directed by a council of members of the Holy Synod and professors of the theological faculty of the University of Athens under the presidency of the Archbishop, with Professor Basil Vellas as general director.

The aim of this official organisation is to systematise and co-ordinate the many-sided missionary activity now being undertaken throughout the length and breadth of Greece. In addition to its headquarters at Moni Petraki in Athens it has a local office in every diocese, and is assured of a basis of material resources by a system of annual diocesan contributions.

The possibilities inherent in such a venture are without question very great, and already much has been accomplished. A theological hostel and a school for preachers and confessors have been established at Moni Petraki: the latter promises to be of the greatest service in the

5:Hammond M-5 (1948-1950)1956
EH1 Greece EH1

training of men for work in the provinces. The new movement has taken up and extended almost every type of evangelistic work developed by the voluntary associations. Its activity in the field of publishing has been particularly notable, and has been greatly extended by the setting up of a modern printing press at Moni Petraki in December, 1951. The official journal of the Church of Greece as well as new periodicals for the parish clergy and for the family are printed on this press.

Amongst the projects which the Apostoliki Diakonia hopes to carry out within the next few years is the creation of a 'spiritual centre' just outside Athens, which will include a training college for deaconesses, a hostel for girls studying in the theological faculty of the university, and a model high school, all grouped about a church. Other model schools are to be set up in Tenos and Patras. Like the voluntary movements, the official Apostolic Diaconate supports preachers working in the country dioceses and organises catechetical schools. It seems probable that many of the smaller voluntary movements that flourish in the provinces will before long be absorbed by the official Home Mission with its centralised organisation and unrivalled material resources.

In the case of the more important voluntary associations, however, the position is rather different. The Zoë Brotherhood, above all, now has a highly developed organisation peculiar to itself, and while the movement's ultimate aims are in no sense incompatible with those of the official Home Mission, it has acquired a very marked spirit and tradition of its own. Though the days when members of the brotherhood could be tried for false teaching and *kakodoxia* are long since past, and its preachers and confessors stand high in the estimation of the ordinary people, Zoë still has many bitter opponents. The brotherhood is still young and it would be surprising had it escaped altogether from the growing pains of youth. Not all of its members have been endowed with the surpassing gentleness and mature discretion of its founder; in denouncing the evils of the times they have sometimes shown a spirit that recalls Apostolos Makrákes rather than Father Eusebius.

The voluntary movements have, it must be confessed, borrowed somewhat unwarily from the west. Their influence in the field of eikonography, for example, has been deplorable: the wonderful traditions of the Greek Church have been utterly abandoned in favour of feeble imitations of the effete and secularised religious art of Latin Christendom. Here, at least, the Apostoliki Diakonia has set a most

5:Hammond M-5 (1948-1950)1956
EH1 Greece EH1

courageous example and one can only hope that the work of Photis Kontoglou, somewhat mannered though it is, may mark the beginnings of return to a tradition that had not wholly perished in the remoter provinces of Greece when the dominion of the Turk was overthrown. 794 [532] [177]

When all is said, however, the fact remains that the Zoë Brotherhood has, under God, been the most potent factor in the spiritual awakening of the Greek people during the last two generations, and the traveller who would form a just estimate of the present situation will, if he is wise, take the trouble to gain a first-hand acquaintance with the labours of this remarkable movement and to enter into its spirit before he pays heed to the strictures of its critics.

One can readily understand the desire of the ecclesiastical authorities to systematise and co-ordinate the evangelistic activity of the voluntary associations: even in reforming circles to-day one is frequently reminded of the saying 'every Greek a *kapetanios*!' It is, however, no less important to remember that the marvellous work of these unofficial bodies has sprung from the consecrated life and example of a handful of men who had given themselves wholly to God that His power might be manifested in them, and it may well be that the new Home Mission will have to learn by bitter experience the lesson that 'the victory of the width' is given only to those who have fought 'the battle of the depth' and have prevailed: the regeneration of the Greek people in Christ will not be brought about through legislation and centralised planning alone. 794 797